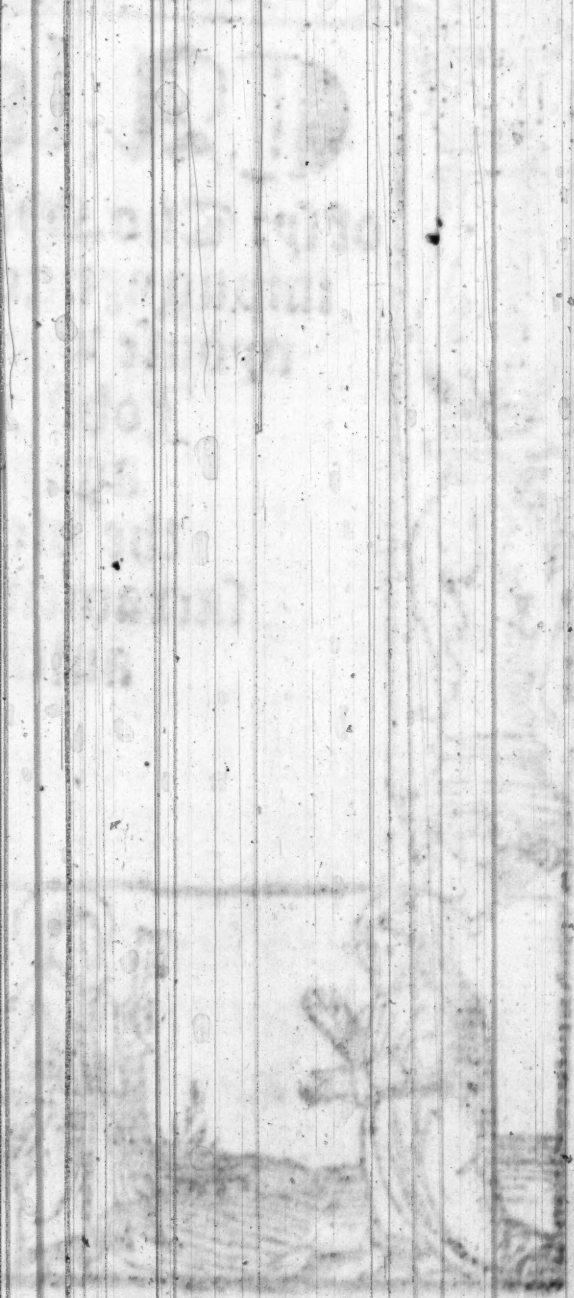




A letter
of Syr Tho. More knyght
impugnynge the erro
nyouse wrytyng of
Johſſ Fryth
agaynst
the blessed
ſacrament of the
aulfare.







A my moſte hart-
ly wyle I recomēd
me to you, & ſende
you by thys bryn-
ger the wryttinge
agayne whiche I receyued
from you / wherof I haue ben
offred ſynnys a couple of co-
ppes mo in the meane whyle,
as late as ye wote wel it was.
wherby men maye ſe how gre-
dily ȳ theſe newe named bre-
therne wryte it out, and ſecre-
tely ſprede it abroad. So that
where as the kynges gracy-
ouſe hyghnes lyke a moſte
faythfull catholyke pynce,
for the auoydyinge of ſuche pe-
ſtillente bokes as ſowe ſuche
poylened hereſyes amonge his
people, hath by his open pro-
clamacyons vtterly forboden

a. it,

all

all englyſhe pꝛeſented bookes
to be bꝛought into thys lande
from beyonde the ſee, leſt our
englyſhe heretykes that are
luckyng there myghte there
enpꝛeſent theyꝝ heresyꝝ amōg
other maters, & ſo ſende them
hither vnſuſpected, & therfoꝛe
vnperceyued tyll moꝛe harme
were felte thā after were well
remedyable: the deuyl hath
now taught hys dyſciples the
dyuſlers of theſe heresyꝝ,
to make many ſhozte trea-
tyſes, whereof theyꝝ ſcolers
may ſhoztly wꝛite out cōpyes/
but in theyꝝ treatyſes to put
as mych poyſon in one wꝛytē
leſe, as they pꝛeſented befoꝛe in
ſyftene/as it well appereth in
thys one wꝛytyng of thys
pong mānes makyng, which
hath

hath I here saye lately made
dyuerse other thynges, y pet
ronne in haker moker so close
amonge the bꝛethern, y there
cometh no cōpyes abꝛode.

And wold god foꝝ hys mer
cy that syth there can nothing
refrayne theyꝝ study from the
deuyle & compassyng of euyll
and vnglacypouse wyꝑtyng, y
they coulde and wolde kepe it
so secreete, y neuer man sholde
se it, but suche as are all redy
so farre coꝛrupted, as neuer
wold be cured of theyꝝ cāker.
Foꝝ lesse harme were it yf o-
nely they that are all redy by
myꝛed, were as the scripture
sayth myꝛed on moꝛe & moꝛe,
thanne that they sholde caste
theyꝝ dyꝛt abꝛode vpon other
folkes cleane clothys. But

Apocā, 22.

a.iii. alak

2. Timo. 2

alack thys wyll not be. For as
saynte Doule sayth, the cōta-
gion of heresye crepeth on
lyke a canker. For as the can-
ker corrupteth the body fer-
ther and ferther, and turneth
the hole partes into the same
dedely syknesse: so do these
heretykes crepe forth among
good symple soulys / and vn-
der a vayne hope of some hygh
secrete lernynge, whych other
men abroad epyther wyllyngly
dyd kepe from them, or ellys
coude not teche theym / they
dayly wyth suche abomyna-
ble bokes corrupte & destroye
in corners very many before
those wrytynges comme vnto
lyght, tyll at the laste þ smoke
of that secrete fyre begynneth
to teke oute at some corner/
AND

and somtyme the whole fyre
so flameth oute at onys, that
it burneth vp whole townes,
and wasteth whole countrees,
ere euer it can be maystred/
and yet neuer after so well &
clerely quēched, but yf it lyeth
lurkyng styll in some olde
rotten tymber vnder cellers &
celynge, that yf it be not wel
wayted on and marked, wyll
not fayle at lengthe to fall on
an opē fyre agayne/as it hath
fared in late yeres at mo pla-
ces then one, bothe the tōne
fyre & the tother, And therfore
I am bothe sure and sozry to,
that those other booke as wel
as this is now of thys yonge
mannes, wyll ones come vnto
lyght/and thā shall it appere
wherfore they be kept so close.
How be it a woꝝ than this is
though

though the wordes be smoth
& fayre/the deuyl I trow can
not make. For herein he con-
neth a great way beyond Lu-
ther/and teacheth in few leys
shortely, all the poyson that
wycliffe, Huskyn, Tyndale,
and zuinglius haue taught in
all theyr longe booke before,
concernynge the blessed sacra-
ment of the aultare/affermynge
it to be not onely very brede
styll as Luther doth, but also
as those other bestes do, saith
it is nothyng els, & that there
is neyther the blessed body of
Cryst, nor his blode, but for a
remembraunce of Crystes passyō
onely bare brede & wyne. And
therin goth he so farre in con-
clusyō, y he sayth it is all one
vnto vs i a maner whyther it
be cōsecrated or vncōsecrated
And

And so that blessed sacrament
that is and euer hath in all
chřistendom ben holden of all
sacramentes the chyeſ, & nat
onely a sacramēt but the very
ſeſſe thyng alſo whych other
ſacramentēs bytoken, & wher
of all other ſacramentes take
theyꝝ effecte and ſtrength: he
maketh in maner (takynge the
conſecracyon ſo ſleyghte and
ſo lyght) no maner ſacrament
at all. wherein he runneth yet
beyond Tyndale and all the
heretykes that euer I remem
bre byfoze.

And now the mater beyng
of ſuch a meruelouſe wayght
it is a great wonder to ſe vp
pon howe lyght and ſleyghte
occaſyons he is fallen vnto
theſe abominable heyghnouſe
b, heresyes.

herelyes.

Joh. 6.

For he denyeth nat nor can
nat say nay, but that our saye
our sayed hym selfe. My fleshy
is verily mete, and my blode
is verily drynke.

Marci. 14

Luce. 22.

He denyeth nat also that
Chyste hym selfe at hys laste
sowper takyng the bred into
hys blessed handes, after that
he had blessed hit sayde vnto
his disciples, Take you this
& eate it, thys is my body that
shalbe gyuen for you. And in
lykewyse gaue them the cha-
lyce after hys blessyng and
consecracyn, and sayde vnto
them, Thys is the chalyce of
my bloude of the newe testa-
mente, whych shalbe shedde
out for many / do you thys in
remembraunce of me.

The

The yong man denyeth nat
noꝝ can deny, but that our sa-
uour here hym selfe sayed &
hit was hys owne body, and
sayed that hit was hys owne
bloude/ and there ordeyned y
it shulde be in remembraunce
of hym contynually consecra-
ted. So that he must nedes co-
fesse, that all they whiche be-
leue that it is hys very body
and hys very bloude in dede,
haue y playne wordes of our
sauour hym selfe vpon theyꝝ
syde, foꝝ the grounde and fun-
dacyon of theyꝝ fayth.

But now sayth thys yong
man against all this, that our
sauoure in other places of Johā. 15.
scripture, called hym selfe a
very vyne, and his dyscyples
very braunchys. And he cal-
b. ii. leth

80
Gos. 10. Lett hym selfe a doze also/nat
foz that he was eny of these
thynges in dede, but foz cer-
tayne proprietes foz whyche
he lykned hym selfe to those
thynges. As a man foz some
propetees sayth of his neygh-
bours horse, thys horse is
myr vypppe and downe/menig
that it is in euery thyng so
lyke. And lyke as Jacob byel-
Gene. 35. ded an aultare and called it y
god of Israel, and as Jacob
called the place where he wze-
steled wyth the angell the face
of god, and that the pascall
lambe was called the passing
by of the lord, wyth infinite
such other phrases as he saith
natte foz that they were so in
dede, but foz certayne simili-
tudes in the propetees: soo
sayth

sayeth thys yonge man, that
Cryste though he sayd by hys
playne wordes, Thys is my
body, and thys is my blode/
yet for all that he ment not y
it was his body and his blode
in dede, no more than that he
ment that hym selfe was a ve-
ry doze or a very vine in dede/
though for certeyne ppertes
he called hym selfe bothe. And
he sayth y Cryst ment in lyke
wyse here / not that it was or
shold be his owne body & hys
blode in dede, but y it shold be
to them & vs as a remembraunce
of hym in hys absence, as ve-
ryly as though it were his ve-
ry body and his very blode in
dede/as y pascall lambe was
a token and a remembraunce
of the passynge by of the lord/

b. iiii. and

80
and as a brydegrome gyueth
his bryde a rynge yf he happe
to go into a farre countre from
her, for a remembraunce of hym
in his absence, and as a sure
sygne y he wyl kepe her hys
faythe and not breke her hys
promyse.

In good fayth it greueth
me very sore, to se thys yonge
man so circumvented and be-
gyled by certayn olde lymmes
of the deuyl, as we now se y
he is/when he is fayne for the
defence of thys errour, to flyt
in conclusyon fro the fayth of
playne and open scrypture &
so farre falle to the newe fan-
gied fantasyes of folyshe he-
retikes, that he wyl for the al-
legorye dystrope y trewe sense
of the letter, in mayntenaunce
of a

of a newe false secte, agaynste
the hole trew catholyke fayth
so fully confyrmmed and conty=
nued in Crysstes whole catho
lyke chyrche thys. xv. C. yere
togyder. For these dregges
hath he dronken of wycliffe &
Ecolampadius, Tindale and
Zuinglius / and so hath he all
that he argueth here besyde.
whiche. iiii. what maner folke
they be, is metely well percep
ued and knowen / & god hath
in parte with his open venge
aunce declared. And euer hath
god and euer wyl, by some
waye declare his wraathe and
indygnacyō agaynst as many
as fall into suche damnable
oppynyons agaynst the blessed
body and blode of hys onely
begotten sonne. From whych
perylous

perylous opinyon and all his
other errours / y great mercy
of our sweet sauour call home
agayne, and saue thys ponge
man in tyme.

As for hys allegories I am
not offended wyth, nor wyth
symplytudes neyther where
they maye haue place, though
he take one of his neighbours
hous as he doth, and another
yf he lyst of hys owne cow.

Prouyded alwaye for a thyng
whych he lyst to call lyke, he
myscōstrue not the scrypture,
et take awaye the very thyng
in dede as he doth here.

Now his ensample also of
hys bydegromys ryng, I ve
ry well allow. For I take the
blessed sacrament to be lefte
wyth vs for a very token and
a memo-

a memoꝝ pall of Cryst in dede.
But I saye that whole sub-
staunce of the same token and
memoꝝeall, is hys owne bles-
sed body/ where as thys man
wolde make it onely bzede.
And so I say that Cryst hath
left vs a better token thā this
man wolde haue vs take it
foze/ and therin fareth lyke a
man to whom a brydegrome
had delyuered a goodly gold
rynge with a ryche ruby ther
in, to deliuer ouer to his bryde
foz a token/ and than he wold
lyke a false shew, kepe away
that gold ryng, and geue the
bryde in the stede therof a pro-
per ryng of a rysshie, and tell
her that the brydegrome wold
sende her no better/ oꝛ els lyke
one that whan þ brydegrome
c. had

had gyuen suche a gold ryng
to hys byde for a token, wold
tell her playne and make her
byleue that the ryng were but
coper or brasse, to mynyshe y
bydegroynys thanke.

If he sayed that the wordes
of Cryste myghte besyde the
lytterall sense be vnderstande
in an allegoꝝpe/ I wolde well
agre wyth hym. For so maye
euery worde alinoste thowwe
the whole scripture/callynge
an allegoꝝpe euery sense,
wherby the wordes be trans
lated vnto some other spyry
tuall vnderstandyng, bysyde
the trewe playne open sense y
the letter fyrste entended. But
on the other syde bycause that
in some wordes of scripture
is there none other thyng en
tended

tēded but an allegoꝝye, to go
therfoꝝe and in another place
of scꝛypture to take a waye
wyth an allegoꝝye, the very
trew lytterall sense as he doth
here / thys is the faute that
we fynde in hym. whyche yf it
maye be suffered, muste nedes
make all the scꝛypture as to w
chyng any poynt of our fayth,
of none effecte oꝝ foꝝce at all.
¶ I meruayle me therfoꝝe mych
y he is not aserde to afferme y
these woꝝdes of Cꝛyste, of hys
body and hys blode, must ne-
des be vnderstanden onely by
waye of a symplytude oꝝ an al
legoꝝye as the woꝝdes be of
the vyne and the doze.

Now thys he woteth well,
that though som woꝝdes spo
ken by the mouth of Chꝛyste
c. ii. wyttē

80
wrytten in scripture, be to be
vnderstanden onely by waye
of a similitude or an allegory:
it foloweth nat therupon that
of necessity every lyke worde
of Christ in other places was
none other but an allegory.
For suche kynde of sophistica
cion in arguyng, was þ very
cauillaciō and myfte that the
wykked Arrians vled. whych
lyke as thys pong mā taketh
away now fro the blessed sa-
crament þ very body & blood
of Christ, by expounyng hys
playne wordes wyth an alle-
gory vnder colour of some o-
ther places where such allego-
ries muste nedes haue place,
& were none otherwese ment:
so dyd they take frō Christes
blessed person hys omnipotēt
godhed,

godhed, and wolde nat graūt
hym to be equale wyth al=
myghty god hys father / but þ
playne textes of scripture
whyche proued hys godhed,
they expounded wroge and fro
wardly / nat onely by some o=
ther textes that semede to say
otherwyse, but also as thys
ponge man doth here by some
allegozies / affermyng that he
was called god and the sonne
of god in holy scripture, by
suche maner of speking, oꝛ as
thys ponge man calleth it, by
suche a maner of phrase as
the scripture foꝛ som proper=
tie calleth certayne other per=
sones goddes and goddes so=
nes in other places. As where
god sayth to Moyses, I shall
make the the god of Pharao.
And

Exodi. 7^e

Exodi. 22

Psal. 81.

And where he saith, thou shalt
not bakbyte the goddes.

And where he sayeth, I saye
you be goddes and y sonnes
of the hygh god be you all.

And thus agaynste that y
Cryst was god and the sonne
of god / such caupllaciōs these
Arians layed in expownyng
the playne places wyth false
allegoryes / resembling them
to other places in whych lyke
allegoryes muste nedes haue
place / as thys yonge man by
the necessary allegoryes of
Crystes wordes, vled in the
byne and in the doze, wolde in
lyke wyse wyth lyke cauplla-
cyons as the Arians vled a-
gaynste Crystes godhed, pull
away the trewe lytterall sense
of Crystes wordes, cōcernyng
the

the trouth of hys very body &
blode in the blessed sacramēt.

And surely yf this maner of
handelynge of scripture may
be receyued and broughte in
vze, that bycause of allegory-
es vled in some places euery
man maye at hys pleasure
draw euery place to an allego-
rye, and say the letter meneth
no thyng ellys / there is not
any texte in all the scripture,
but a wylfull person may fyn-
de other textes agaynst it, that
maye serue hym to tryfle out
the trouth of goddes wordes,
wyth cauillacyons groundes
vppon goddes other wordes,
in some other place. wherin yf
he maye be herde as longe as
he lyst to talke be it but a wo-
man : yet shall she fynd chatte
inough

I nough for all an hole yere.
And so dyd those old Arriāg/
of whome god forbode þ̄ thys
yong man shulde folowe that
euill ensample.

If euery man that cā fynd
out a new fonde fantasye vpon
a texte of holy scripture, may
haue hys owne mynd taken,
and hys owne exposition byle
ued, agaynste the explications
of the old holy cunnyng doc-
tors and sayntes : than may
ye surely se that none article
of the chzisten fayth can stand
and endure long. For as holy
saynte Hierom sayth of hym
selfe, if the exposition of other
interpzetours and the cōsente
of the commune catholyque
church, were of no moze strē-
ghte, but that euery new man
myght

Hierony.
aduersus
Luciferia-
nos.

myght be bpleued that coulde
byng som textes of scripture
foz hym expounded as it plea-
sed hym selfe / than could I
sayth thys holy man bynge
bp a new secte also , and saye
by scripture that no man were
a trew churste man noz a mem-
bre of the church that kepeth
two cotes. And in good fayth
if that way were allowed / I
were able my selfe to fynd out
fytten newe sectes in one foze
none, y shulde haue as moche
probable holde of scripture as
thys heresy hathe. Agaynste
which, beside the comon fayth
of all catholyque chursten re-
gyons, the expositions of the
old holy doctours and saites
be clere agaynste thys ponge
mannes mynd in thys mater,
D. as

as whole as agaynst any he-
resy that euer was hytherto
herd of. For as for the wordes
of Chryst of whiche we speke
touchyng þe blessed sacramēt/
though he may fynd som olde
holy men that byside the lyttele
rall sence doth expoune them
in an allegory, yet shall he ne-
uer fynde any of the that dyd
as he doth now after wicliffe,
Ecolampadius, Tyndale, &
Krynghius, deny the lyttele
sence/and say that Chryst met
nat that it was his very body
and hys very bloude in dede/
but the olde holy doctours &
expolytours byside all suche
allegories, do playnly declare
& expoune, that in those wor-
des our sauour as he expres-
sely spake, so dyd also well &
playnely

playnely mene, that the thing
whych he there gaue to hys
disciples in the sacramente,
were in very dede hys very
flesh and bloud. And so dyd
neither any of the olde exposy-
tours of scripture expowne
any of those other places in
whych Christ is called a vyne
or a doze. And therfore it appe-
reth well, that y^e maner of spe-
kyng was nat lyke. For if it
had / than wolde nat the olde
exposytours haue vsed suche
so far vnylike fashyon in y^e ex-
pounyng of them.

And ouer thys, the very cir-
cumstances of the places in y^e
gospell, in which our sauour
speketh of that sacramēt, may
well make open the difference
of hys speche in thys mater &
D. ii. of all

of all those other/ and that as
he spake all those but i an alle
gory, so spake he thys playnly
menyng that he spake of hys
very body and his very blood
besyde all allegories. For
neyther whanne oure lord
sayed he was a very vyne,
nor whanne he sayde he was
the doze/ there was none that
herde hym that any thyng
merueyled therof. And why?
for bycause they perceyued
well that he ment not that he
was a materpall vyne i dede,
nor a materpall doze neyther.
But whan he sayed that hys
fleshe was very mete, & hys
blood was very drynke, and
that they sholde not be saued
but yf they dyd eate hys flesh
and drynke hys blood / than
were

were they all in suche a wonder therof, that they coulde not abyde. And wherfoze: but bycause they perceyued well by his wordes and his maner of cyrcūstances vsed in þ spekyng of them, þ Cryst spake of hys very flesshe and his very blood in dede. For ellys the straungenesse of the wordes wold haue made the to haue taken it as well for an allegorye, as eyther hys wordes of the vyne or of the doze. And than wold they haue no more merueyled at þ tone than they dyd at the tother. But nowe where as at the vyne and the doze they merueilled nothing/ yet at the eatyng of his flesshe and drynkyng of hys blood, they so soze merueyled, and
D. iiii. were

were so sore moued, & thought
the mater so harde, & the won-
der so greate, that they asked
how coulde that be, and went
almoste all theyr waye. wher-
by we maye well se, that he
spake these wordes in suche
wyse, as the herers perceyued
that he ment it not in a para-
ble nor an allegory/ but spake
of hys very fleshe and hys
very blood in dede.

Many other playne pro-
ues myghte a man gather by
pon the circumstances of the
very textes, where this thyng
is spoken of in the scripture/
but that it is not my purpose
now to stycke in argumente
of thys mater, that is of it self
so clere out of all questyon/
but onely a lytle to towche it,
that

that ye may se how lytle pyth
and substaunce for hys mater
is in all those ensamples of
allegoꝛye, whyche wycliffe,
Ecolampadius, Tyndale, &
Suingli⁹ haue brought out
agaynst the blessed sacramēt/
& wherwith those old shrewes
haue wyth they² false symy-
lytudes pꝛtyously deceyued,
eyther the symplycyte oꝛ the
lyghtnesse of thys self yonge
man/whyche myght yf he had
not eyther of lyghtnesse ouer-
ronne hym selfe, oꝛ of symple-
nes ben deceyued, oꝛ of pryde
and hygh mynde in puttyng
forth heresydes wyllyngly be-
gyled & blynded/ easely haue
perceyued hym selfe, that the
mo suche allegoꝛyes that he
foude in the scrypture in lyke
maner

maner of phzases oꝝ speche, &
wurse is his parte / & the moze
clere is it that these places spe
kyng of the blessed sacramēt,
were playnely ment as they
were spoken besyde all suche
allegoꝝyes. Foꝝ ellys hadde
neuer bothe the heters at the
tyme, & p̄ expositours synnes
and all chꝛyste people besyde
thys. xv. C. yere, taken onely
in thys one mater the playne
literall sense beyng so straūge
& meruelouse that it myghte
seme impossyble, and declyne
from the letter foꝝ allegoꝝyes
in all suche other thynges, be-
yng as he sayth & as in dede
they be, so many farre in nom-
ber moo.

How be it as foꝝ this poynt
that an allegoꝝy vſed in some
place,

place, is not a cause suffycyēt
to make men leue the proper
sygnifycacyons of goddes
worde in euery other place, &
seke an allegoꝛpe and forsake
the playne comon sense and
vnderstandynge of the letter/
thys perceyued y ponge man
well inough hym selfe. For he
confesseth that he wolde not
so do saue for necessitye, by-
cause he seeth as he sayth that
the comon lyterall sense is im-
possyble. For the thyng he
sayth that is ment therby, can
not be trewe/that is to wytte
that the very body of Chyste
can not be in the sacrament,
bycause the sacrament is in
many dyuers places at onys/
and was at the maundy, that
is to wytte in the handes of
e. Chyste

Chryste and in euery of hys
apostels mouthes/and at that
tyme it was not glorified.
And than he sayth that Chry-
stes body not beyng glorified,
coude no more be in two
places at onys, than hys own
can. And yet he goth after for-
ther, and sayth that no more it
can neyther when it is glorified
to. And that he proueth
by þe sayeng of saint Austayn/
whose wordes be as he sayth,
that the body wyth whiche
Chryste rose, muste be in one
place, and that it contynueth
in heuen, and shall do tyll he
shall come to iudge bothe
quycke and dede. And yet at
the laste he proueth that the
body of Chryste can not be in
many places at onys. For ys
it myght

it myghte be in many places
at onys, thā it myght he sayth
be in all places at onys. But
in all places at onys he sayth
it can not be/ & therof he con-
cludeth that it can not be in
many places at onys. And
thus for thys impossyblyte
of the thyng that ryseth vp-
pon the comon lytterall sense
of Chrystes wordes, he is he
sayeth of necessitye dreuen to
fall from it vnto some allego-
rye/ whyche he confesseth that
he wolde not do, yf the playne
lytterall sense were possyble.
But alas for the dere mercy
of god, yf we sholde leue the
letter and seke an allegorye
wyth the destruccyon of the
lytterall sense, in euery place
where we fynde a thyng that
e. ii. reason

reason can not reche vnto, nor
se whyche waye it were possy-
ble, and therfore wolde take it
fo: impossyble: fayne wolde
I wytte what one artycle of
all our earth this yonge man
coude assygne me spoken of
in the scrypture, from whyche
hys reason shall not dreue a-
way the strength of hys profe
in-makynge hym leue the lyt-
terall sense, wherein hys profe
sholde stande and sende hym
to seke an allegory that maye
stande wyth reason and dreue
awaye y^e fayth, where he shold
by leue the letter and make his
reason obeydyent vnto fayth.

I meruaile me very mych
why the consyderacyō of this
impossyblyte, sholde of neces-
sityte dreue this yonge man fro
the

the playn open lytterall sense
of Chrystes wordes spoken of
the blessed sacrament/ syth so
many good and holy men so
longe to gyther thys. xv. C.
yere, haue byleued the lytterall
sense well & fermely, & coulde
not be dzeuen from it for any
suche consyderacyon of suche
impossyblyte/and yet beyng
as naturall men, as wyse mē,
as well lerned men, as study-
ouse in the mater, and men of
more age, & more sure, sadde,
and substancyall iudgement,
than thys yonge man is yet,
and men at the leste as lykely
to se what were possyble and
what were impossyble as this
good yonge man is. And ther
fore as for all his reasōs groun-
ded vpon impossyblyte, syth

e. iii. I may

I may be bolde to thynke as
all those olde holy men haue
thought, and as all wyse men
I wene yet thynke, that no
thyng is impossible to god:
I esteeme all those reasons ve-
ry lytle worth.

How be it one thyng he
bryngeth in by the waye, that
I wolde he hadde shewed in
what place we myghte fynde
it, that is to wytte the sayeng
of saynt Austayn. For why to
seke out one lyne in all hys bo-
kes, were to go loke a nedle in
a medew. But surely yf we
maye se the place where the
yonge man found it/ we shall
I dowte not make a clere an-
swere to it. And yet eyn as
hym selfe hath reherced it/ y
sayenge maketh nothyng for
the

the pꝛofe of hys pꝛurpose. For
saynt Austayne sayth no moꝛe
but that the body in whychē
Chꝛyste aroſe, muſte be in one
place, and that it contynueth
in heuen, and ſhall do tyll the
Daye of dome. As helpe me
god excepte thys yonge man
in theſe woꝛdes of ſaynt Au-
ſtayne ſe foꝛther with his yōge
ſyghte, than I can ſee wyth
myn olde eyen and my ſpecta-
cles/ I merueyle me myche y
euer he wolde foꝛ his pꝛurpose
onys bynge thē in. For whan
ſaynt Austayne ſayth that the
body in whychē Chꝛyſt aroſe,
muſte nedes be in one place/
he myghte mene by thoſe woꝛ-
des foꝛ any thyng that here
appereth to the contrary, not
that hys body myghte not be
in two

in two diuers places at onys/
but that it muste be in one
place, that is to saye in some
place one or other/ or that he
muste haue one place for hys
specyall place, and that place
must be heuen/as we say god
must be in heuen, and angels
muste be in heuen. He speketh
no thynge of the sacrament,
nor sayth not hys body wyth
whych he rose must nedes be
so in one place, that it can by
no possibilitie be in ony mo.

Also thys worde (muste)
whych is in the laten tonge
called oportet, whych word saith
Austayne here vseth as thys
yong mā reherseth hym/ doth
not alwaye sygnifye suche a
necessyte, as excludeth all pos
sibyltye of the contrary. For
our

our sauyours sayde hym selfe
to the two discyples, *Nonne hac
oportuit pati Christum, et ita intrare in
gloriam suam?* was it not so that *Luce. 24.*

Chyste muste dye, and so en-
tre into hys glozpe. And yet
hym selfe sayde also, that he
myghte for all that haue cho-
sen whyther he wolde haue
dred or no. For hym self sayth *Iohā. 10.*

that to departe with his soule
and to take hys soule agayn,
bothe twayne were thynges
put in hys owne power. And
the prophete Esay sayeth of
hym, He was offered vypp by *Esaiē. 53.*
cause he so wolde hym selfe.

And therfore thys latyn word
oportet, whyche saynt Austayn
hath in that place/ is many ty-
mes in the latyn tonge take
not for full and pꝛecyple neces-
sary. f. syte,

syte, but for expedient and con-
uenient. And therefore it is trans-
lated also into englysshe, not
onely by this worde (muste)
whiche yet signifieth not al-
waye an impossibilityte of the
contrary / but often tymes by
this worde (it behoueth) whi-
che worde signifieth that it
is to be done for our behoofe &
commodityte, & not that it can
in no wyse be auoyded but yf
it must nedes be. And therefore
synce all yf dreueth this ponge
man from the lytterall sense,
is as he sayth the impossibi-
lityte of Chrystes body to be at
onye in dyuers places, & pro-
ueth that thyng impossible
by yf wordes of saint Austayne/
that sayth no more but that it
muste be in one place, & sayth
not

not y it maye be in no mo but
one, noz speketh not of any
such necessity wherof he put-
teth the contrary for impossy-
ble, noz speketh no worde at
all there of the sacramente:
syth saynte Austayne I saye
sayth no farther than thys/ I
meruayle mych in myne hart,
what thyng thys yonge man
seeth in hys wordes, worthy y
bryngyng in for any pzoofe of
hys purpose.

And that ye may the more
clerely se that saynt Austayne
speketh here of no necessity/
he not onely sayth that y body
of Chryst wyth whych he rose
must be in one place/ but also
he Determineth that one place
in whych he muste be yf thys
yonge mā reherse hym ryght,
f. ii. that

that is to saye in heuyn, there
to contynue styll vyto the day
of dome.

But now I trow thys pong
man thynketh not, that saynt
Austayne for all hys determy-
nyng that Chrystes body in
whych he rose muste be styll
in y^e one place, y^e is to wytte in
heuyn vntill the day of dome/
he meneth for all that that it
is so faste bounden to abyde
onely there, but that he maye
whan it pleaseth hym in the
self same body, be byneth here
in erth an hundzeth tymes be-
fore the daye of dome. And
good storyes are there testyfy-
enge that he so hath bene dy-
uerse tymes ere thys, synnyng
the tyme of hys ascensyon.
And therfore thys pong man
may

may perceyue playnely, that
saynt Austayne in those woꝛ-
des, though he say that Chry-
stes body wyth whych he rose
muste be in one place, that ys
to wyt in heuyn, yet he mente
no suche pꝛecyse necessyte as
sholde dreue thys yonge man
from the lytterall sense of Cry-
stes woꝛdes vnto y allegoꝝy.
He ment not by thys woꝛde, it
muste be in one place, that is
to saye in heuen, that it muste
so be in that one place tyl! Do-
mies daye, that it myghte in y
meane whyle be in none other
besyde, and that it muste be so
of an immutable necessyte by
no powꝛe chaūgeable, wherof
the cōtrary were by no power
possyble. And therfoze as foꝛ
these woꝛdes of saynt Austayne
f. iii. to thys

to thys purpose here / I mer-
uayle mych in good faith / but
yf he shewe moze hereafter, y
euer thys yonge man wolde
speke of them.

Now as for hys naturall
reasons be not worth the rea-
sonynge. For fyrste that the
body of Chyste vnglozped
coude no moze be in two pla-
ces at onys thanne hys awne
can / bycause he is a naturall
body as Chistes was, & Chri-
stes body a naturall body as
his is : I wpll not examyne
any cōparylōs bytwene theyr
two bodies. But yf Chyste
wolde telle me that he wolde
make eche of bothe theyr bo-
dies too be in fyftene pla-
ces at ones, I wolde byleue
hym I, that he were able to
make

make hys worde trewe in the
bodies of bothe twayne / and
neuer wolde I soo myche as
aske hym whyther he wolde
glozifye them bothe fyrste or
not. But I am sure glozified
or vnglozified, yf he sayde it
he is able to do it. whan our
sauyout sayde, that it was as
possible for a camel or a great
cable rope to entre thowre a
nedles eye, as for a ryche man
to entre into the kyngdome of
heuen, and after tolde hys a-
postles that though those two
things were both impossyble
to men, yet all thyng was pos-
sible to god : I thynke that
he ment that neyther the sam-
ple nor the mater was to god
impossyble. Now syth than at
the lest wyle y it is not impos-
sible

syble for hym to conuaye the
camel or y cable rope thow
the nedels eye / what shall me
nede to study now whyther he
can brynge them thow such
as they be, or ellys muste of
fyne force be fayne to glorifye
the camel or the cable fyrste /
as thys yong mā sayth of hys
body, y it were impossyble for
god to brynge aboute to haue
it in two places at onys suche
as it is now, bycause it is yet
somwhat groce and vnglori-
fied / and than by the compa-
ryson of his owne, he argueth
the lyke of the blessed body of
Chryst, beynge lyke his at his
maundye no more glorified
that he. But I say yet agayn
of theyr bodies both twayne,
yf he sayed that he wold do it /
I wolde

I wold not doubt but he could
do it. And yf he coude not do
it but yf he glorified the sp^{ir}it/
than were I sure that he wold
glorifye them both. And ther
fore yf it were trewe, that he
coude not make hys owne
body to be in two places at o-
nes at maundy, but yf it were
than glorified / than syth I
am sure that he there dyde it,
I am therby sure also that he
than for the tyme glorified it.
For that thyng was in hys
owne power to do as ofte as
he wolde, as well before hys
deth as at hys resurreccyon / &
yet to kepe hys glorifycacion
from perceyvinge, as he dyd
from his two dyscyples, why-
che for all his glorified body
toke hym but for a pylgryme.

Marci. 16

G. And

And therefore as I saye, yf
Chryste sayd vnto me that he
wolde make bothe hys body
and this yong mannes to, ech
of them to be in a thousande
places at ones / I wolde putte
no dowte therin, but that by
some maner meanes he were
able inough to do it.

But here wolde thys yong
man peraduenture saye, ye say
very well yf god so sayed, and
by hys so sayenge so mente in
dede. But ye wote wel I deny
that he so mente though he so
sayed. For I saye that in so
sayenge he ment but by an al-
legorpe, as he dyd whanne he
called hym selfe a vyne and a
doze. But nowe muste this
yonge man consyder agayne,
that hym self confesseth y the
cause

cause for which hym self saith
that Chryste in so sayeng dyd
not so mene, is bycause that if
he shold haue ment so, it was
impossyble for god to bynge
hys menyng aboute / that is
to saye y^e Crystes body myght
be in two places at onys. And
therfore but yf he proue that
thyng impossible for god to
do, ellys he cōfesseth that god
not onely sayd it, but also met
it in dede.

And yet ouer this, yf Cryst
had neuer sayde it / yet dowte
I no thing but that he is able
to do it / or els were there som-
what that he coulde not do, &
than were god not almyghty.

Nowe yf thys yonge man
wyl saye that to make one bo-
dy to be in two places, dothe
g. ii. imply

imply repugnaunce, and that
god can do no suche thyng:
I dare be bolde to tell hym
agayne, that many thynges
maye seme repugnant both to
hym and me, whyche thynges
god seeth how to make them
stande to gyther well inough.

Suche blynde reasons of
repugnaunce induceth many
men in to greate errour, some
ascribynge all thyng to de-
styny wythout any power of
mannys free wyll at all / and
some gyuyng all to mannes
owne wyll, and no forsyghte
at all vnto the prouydence of
god / and all bycause the poze
blynde reason of man can not
se so farre, as to perceyue how
goddes prescyence and man-
nes free wyll can stande and
agre

agre together, but seme to the
clerely repugnant.

And surely yf the semyng
of our owne feble reason, may
dzeue vs onys to thynke that
one man to be at onys in two
places, is a thyng so harde &
so repugnaunt, and therfore so
impossyble that god hym selfe
can neuer brynge it aboute / y
deuyll wyll within a whyle set
vs vppon suche a truste vnto
our owne reason, that he wyll
make vs take it for a thyng
repugnaunt and impossyble,
that euer one god sholde be
thre persons.

I wote well y many good
folke haue vsed in thys mater
many good frutefull exāples
of goddes other workys, not
onely myracles wyrtē in scryp
ture

ture, but also done by þ̄ comō
course of nature here in erthe,
and some thynges made also
by mannes hand/ as one face
beholden in dyuers glassys, &
in euery pyece of one glasse
broken in to 'twenty, and the
meruaple of the makynge of
the glasse it selfe suche mater
as it is made of, and of one
worde comynge whole to an
hundred eares at onys, and
the syghte of one lytle eye pre-
sent and beholdyng an whole
greate countrey at onys, with
a thousande suche other mer-
uayles mo, such as those that
se them dayly done and ther-
fore meruaple not at thē, shall
yet neuer be able, no not thys
yonge man hym selfe, to gyue
suche reason by what meane
they

they may be done, but that he
maye haue suche repugnaunce
layde agaynst it, that he shall
be sayne in conclusyon for the
chefe and the mooste euident
reason to saye, that y^e cause of
all those thynges is bycause
god that hath caused theym
to be done is almyghty of
hym selfe & can do what hym
lyste. And also I can not se
why it shulde be more repug-
nant that one body maye be
by y^e power of god in two pla-
ces at onys, than that two bo-
dies may be to gether in one
place at onys. And that poyne
I thynke thys ponge man de-
nyeth not. And I verily thyn-
ke there is vnto mannes rea-
son neyther more seblatice of
difficilty nor of repugnaunce,
neyther

neither in the beyng of one
body be it neuer so groce and
vnglozified in twenty dyuers
places at onys, than in þ ma-
kyng of all that whole world,
in whych all the bodyes both
glozified and vnglozified
haue all theyr romys and pla-
ces, to make I saye all that
hole world of ryght nought.
whych article of oure fayth
we shall fynde folke wythin a
whyle not greatly force to de-
nye, yf men fall to this poynt,
that for impossibyltyecs of na-
ture, they thynke the thynges
impossyble also to god that is
the mayster and the maker of
nature/and that they wyl bp-
pon that ymagynacyon do as
thys yong man doth, flee fro
the lytterall sense of the scrip-
ture,

ture, and seke some allegoꝛpe
in the stede, and saye they be
dꝛeuen therto by necessyte, by
cause of the impossybylyte of
þ mater. Foꝛ thus shall as ye
maye wel se, by thys meanes
none artycle of oure faythe
stande.

Now hys laste argument
wyth whych he pꝛoueth it im-
possyble foꝛ one body of Cryst
to be in two places at onys is
thys. you can sayeth he shewe
no reason, why he sholde be in
many places at onys and not
in all. But i all places he can
not be / wherfoꝛe we muste co-
clude that he can not be in ma-
ny places at onys. Thys is a
meruelous concluded argu-
ment. I am sure a very chyld
maye sone se that thys conse-
quent

quent can neuer folowe vpon
those twoo pemysses of hys
antecedent. For he can no for-
ther conclude vpon them, but
that we can shewe no reason
why he sholde be in many pla-
ces at onys. Now yf I sholde
graunte hym y no man could
shewe a reason why he shulde
be in many places at onys /
what had he wonne by that:
myght he then conclude there
vpon y he could not be in ma-
ny places at onys / as though
that it were not possyble for
god to make hys body in two
places at onys, but if we were
able to tell how, and why, and
wherby, and shewe the reaso:
Now in thys argument he be-
gynneth wpth (sholde) in the
maioz / and than in the minoz
and

and the conclusyon turneth in
to (can) and so varyeth his ex-
tremytes, that the argument
can neuer be good yf it were
but for that. If he wolde en-
duce the conclusyon whych he
concludeth here/he must haue
rather haue argued thus. If
it myghte be in many places
at ones, than myghte it be in
all places at onys. But in all
places at onys it can not be/
therfore it can not be in many
places at ones. Thus or in
some suche maner must he ar-
gue, yf he wyl awghte proue.
But here nowe bothe the par-
tys of hys antecedent be very
weke. The fyrste is thys, that
yf the body of oure sauoure
maye be in many places at
onys, it may be i all places at
h.ii. onys

onys. Though I wold graūt
thys causale propolycyon for
the trouth of the second part/
yet wolde I denye it hym for
y forme. For though I graūt
it to be trewe/ yet y fyrst parte
is not the pofe of the second/
but rather contrary wyse the
seconde inferreth well y fyrst.
For y reason is good: he may
be in all places, ergo he maye
be in many. But argue the cō
trary wyse as thys yong man
argueth, and than is y forme
very faynt. For this hath lytle
strength: he maye be in many
places, ergo he may be in all,
many men rōne, ergo all men
ronne, men rōne in many pla
ces, ergo men ronne in all pla
ces / but yf the mater mayn
teyne the argument, eyther by
the

the possyblyte of the antecede-
dent or by the necessyte of the
consequent / as one man is a
stone, ergo all men be stones,
one mā is a lyuyng creature,
ergo all men be lyuyng crea-
tures. But let thys fyrst propo-
sycyon passe and come now to
the seconde, vppon whych all
hys argument hangeth / that
is, that the body of Chryste
can not be at onys in all pla-
ces. Thys he sayeth / but how
dothe he proue it. If he wyl
byd me proue y affyrmatyue /
I maye answere that I nede
not, for it is not the thyng y
we haue in hande. For we do
not saye that he is in all pla-
ces / for the sacrament is not
at onys in all places. And we
be not bounde for thys mater

h. iii. to

to go any farther/ & y^e poynte
foz so far I pzooue by the go-
spell that sayth it is so. And
therfoze thys yonge man that
sayeth it can not be/lette hym
pzooue that it may not be. For
yf it maye be / he than confes-
seth that the wordes of Cryst
do pzooue that it must be. But
bycause it can not be sayth he/
therfoze he is dzeuen to con-
strue these wordes by an alle-
gozpe. And now that it can
not be in many places/he pzo-
ueth by y^e that he can not be in
all places/and therfoze muste
he pzooue that, or ellys gyue
ouer thargement.

How be it as for me though
I be not bounden to it/ I am
content yet to pzooue that god
maye make the body of Cryst
to be

to be in all places at onys.

And bycause thys yonge man
coupleth þ̄ p̄pofycyon with
þ̄ tother/so wyl I do to. And
I p̄oue therfore that god can
make hys body be bothe in
many places at onys, and in
all places at onys / by that þ̄
he is almyghty, and therfore
can do all thynge. And now
muste thys yong man tell vs
eyther that thys is nothynge,
oz els Denye that god can do
all thynge. And than muste he
lymyte goddes power howe
farre he wyl giue god leue to
stretch it. But whā this yong
man shal come to that poynt/
euery wyse man wyl I wene
suppose and thynke in the self
that this yonge man hath yet
in hys youth gone to lytell
whyle

Roma. 10

whyle to scole, to knowe all þ
god can do / but yf he brynge
good wytnesse þ he hath ler-
ned vpppe the vttermoste of all
goddes cōnyng / which thyng
the apostle Poule for all that
he was rauysshed vp into the
thyrde heuyn, rekened yet so
farre aboue hys reche, that he
cryed out, Oh the altytude of
the rycheffe of the wysdome &
the connyng of god.

But yet thys yonge man
goeth about to proue þ poynt
by scrypture. For excepte we
graunte hym that poynt to be
trewe / he sayeth that ellys we
make the angell a lyar, that
sayd he is not here / and also þ
ellys we make as though Cri-
stes body in hys ascencyō dyd
not go vp in the cloude in to
heue

heue from the erth, but onely
hyd hym selfe in the clowde, &
played bo pepe and tarped by=
neth styll.

I am in good sayth soze to
se thys yong man presume so
farre vpon his wytte, so soone
ere it be full rype. For surely
suche lpyng of theym selfe
maketh many wyttes waxe
rotten ere they waxe rype. And
verly if it do decreace and go
bakwarde in thys falschpon, it
maye not last longe. For euen
here in the ende he sogetteth
hym selfe so fowle, that whan
he was a yonge sophyster he
wolde I dare saye haue bene
full soze ashamed so to haue
ouerlene hym selfe at Ox=
forde at a peruise. For ye
wote well that thynge whiche
i. he sayth

Roma. 10.

whyle to scole, to knowe all þ
god can do / but yf he bypunge
good wytnesse þ he hath ler-
ned vpp the vttermoste of all
goddes conyng / which thyng
the apostle Poule for all that
he was rauysshed vp into the
thyrde heuyn, rekened yet so
farre aboue hys reche, that he
cryed out, Oh the altytude of
the rycheffe of the wysdome &
the conyng of god.

But yet thys yonge man
goeth about to proue þ poynt
by scripture. For excepte we
graunte hym that poynt to be
trewe / he sayeth that ellys we
make the angell a lyar, that
sayd he is not here / and also þ
ellys we make as though Cri-
stes body in hys ascensyō dyd
not go vp in the cloude in to
heue

heue from the erth, but onely
hyd hym selfe in the clowde, &
played bo pepe and tarped by=
neth still.

I am in good sayth soꝝ to
se thys yong man presume so
farre vpon his wytte, so soone
ere it be full rype. Foꝝ surely
suche lpyng of theym selfe
maketh many wyttes ware
rotten ere they ware rype. And
verly if it do decreace and go
bakwarde in thys fashyon, it
maye not last longe. Foꝝ euen
here in the ende he foꝝgetteth
hym selfe so fowle, that whan
he was a yonge sophyster he
wolde I dare saye haue bene
full soꝝe ashamed so to haue
ouerlene hym selfe at Ox=
foꝝde at a petuise. Foꝝ ye
wote well that thyng which
i. he sayth

Roma. 10

whyle to scole, to knowe all þ
god can do / but yf he bypunge
good wytnesse þ he hath ler-
ned vppethe vttermoste of all
goddes cōnyng / which thyng
the apostle Poule for all that
he was rauysshed vp into the
thyrde heuyn, rekened yet so
farre aboue hys reche, that he
cryed out, Oh the altytude of
the rycheffe of the wysdome &
the connyng of god.

But yet thys yonge man
goeth about to proue þ poynt
by scripture. For excepte we
graunte hym that poynt to be
trewe / he sayeth that ellys we
make the angell a lyar, that
sayd he is not here / and also þ
ellys we make as though Cri-
stes body in hys ascensyō dyd
not go vp in the cloude in to
heue

heue from the erth, but onely
hyd hym selfe in the clowde, &
played bo pepe and tarped by=
neth styll.

I am in good sayth soꝝ to
se thys yong man pꝛesume so
farre vpon his wytte, so soone
ere it be full tyme. Foꝛ surely
suche lpyngge of theym selfe
maketh many wyttes ware
rotten ere they ware tyme. And
verly if it do decreace and go
bakwarde in thys fallshyon, it
maye not last longe. Foꝛ euen
here in the ende he foꝛgetteth
hym selfe so fowle, that whan
he was a yonge sophyster he
wolde I dare saye haue bene
full soꝛe ashamed so to haue
ouerlene hym selfe at Ox=
foꝛde at a petuise. Foꝛ ye
wote well that thyngge whiche
i. he sayth

he sayth and whiche he muste
therfore proue / is that y body
of Chyste can not be in euery
place at onys, by no meane y
god coulde make. And the
texies that he bryngeth in for
the profe, saye no ferther but
that he was not in all places
at onys / and saye not that by
no possyble power of his god
hed it coulde not be in euery
place at onys. And therfore
thys poynt is as ye se well of
thys yong man very yongely
handeled. And therfore ought
euery mā abhorre as a playne
pestylence, all suche vnreaso-
nable reasōs made for nature
by more then naturall folys,
agaynst y possyblyte of god-
des almyghty power. For we
maye knowe it verily, that
agaynste

agaynst these folyes hath spe
cially a place y good gostely
counsaile of saynte Poule / Collo. 2.
where he warneth vs & sayth,
Beware that no man begyle
you by vayne philosophy.

God forbede that any man
sholde be the more prone and
redy to beleue this yong man
in thys great mater, bycause
he sayth in the begynnynge y
he wyl brynge all men to a cō
corde and a quyetenesse of cō
science. For he bryngeth men
to the wurste kynde of quyet
nesse that can be deuised, whā
he telleth vs as he dothe, that
euery man may in thys mater
wythout parell byleue whych
waye he lyst. Euery man may
in euery mater wythout any
cōsaile of his, soone set hym
i.ii. selfe

Lez. II.

Selfe at rest, yf he lyst to take
that way to byleue as he lyst
hym selfe and care not how.

But and yt that way had ben
sure/saynt Poule wold neuer
haue shewed that many were
in pcell of sykenes and deth
to, for lacke of dyscernyng re-
uerently the body of our lozde
in that sacrament, whan they
came to receyue hym.

And agaynst thys doctryne
of thys yonge brother, is the
playne doctryne of the olde
holy fathers interpzetours of
the scripture. And what fas-
shyon is thys to saye that we
maye byleue yf we lyst that
there is the very body of our
lozde in dede/and than to tell
vs for a trouth that suche a
faith is impossible to be trew/
for

for god hym selfe can neuer
brynge it aboute to make hys
body be there.

I am very sure that þe olde
holy Doctours whiche byle-
ued Crystes body & his blood
to be there, & so taughte other
to byleue, as by theyr bookes
playnely doth appere/ yf they
hadde thoughte eyther that it
coude not be there, or that it
was not there in dede/ they
wolde not for all the good in
this worlde haue wryten as
they haue done. For wolde
those holy men wene you haue
taught that men be bounden
to byleue that the very body &
blood of Chyste is there, yf
them selfe thought they were
not bounden therto? Or wold
they make men honour and

woꝛshyppe that thyng as the
very body and blood of Cryst,
whyche theym selfe thoughte
were not it: Thys gere is to
chyldeyshe to speke of.

yet one greate pleasure he
doth vs, in that he putteth vs
all at lybertye, that we maye
wythout perell of dampnacyō
byleue as we byleued before/
that is to wytte that in y bles-
sed sacrament the whole sub-
staunce of the brede and the
wyne is transmuted & chaun-
ged into the very body and
bloode of Chyste. For yf
we may without perell of dāp-
nacyon byleue thus as hym
selfe graunteth that we may/
than graunteth he y we maye
also without any perell of dā-
nacyon byleue that hym selfe
lyeth

lyeth/where he sayth & trouth
of that helpe is impossyble.

And therfore I shall therein
conclude wpth hym, as oure
souerayne lord the kynges
hyghnes in his most famous
boke of assercyon of the sacra
ment concludeth in one place
agaynste Luther / whyche in
hys Babilonica confessed &
though men in the sacrament
of the aulter byleued after the
comon sayth as they dyd be
fore, there was no perell ther
in. well than sayd the kynges
grace, ye do your selfe graunte
that in our byliet is no perell.
But all the chyrche byleueth
that in your waye is vndow
ned dāpnacyon. And therfore
yf ye wyl as wysdome wolde
ye holde, dele surely for your
selfe

selfe/ye shold rather leue your
vnSURE way whych ye byleue,
and come your selfe and coun
sayle all other whom ye wold
dyd well, to byleue as we do.
Lo;thys reason of the kynges
grace clerely concludeth thys
yonge man bypon hys owne
confessyon/and playnely pro-
ueth that excepte he leue hys
bylyefe whych all good chry-
sten folke holde for dampna-
ble, and come home agayne to
hys olde fayth y comon fayth
of all the chyrch / in whych as
hym selfe agreeth there is no
perell: I wyll not for courte-
seye saye he is starke madde /
but surely I wyll say that for
his owne soule, the yong man
playeth a very yonge wanton
pageant.

Now

Now where as for an other
quyetenes of euery mannes
conscience, thys yonge man
byddeth euery man be bolde,
and whyther the blessed sacra-
ment be consecrate or uncon-
secrate (for though he moſte
ſpecially ſpeketh for the wyne
yet he ſpeketh it of bothe) and
byddeth care not but take it
for all that vnbleſſed as it is,
bycauſe the preſte he ſaith can
not deceyue vs nor take from
vs the profyte of goddes inſti-
tucion, whyther he altre the
wordes or leue theym all vn-
ſayd/is not this a wonderfull
doctryne of thys yonge man.
we wote well all that þ preſte
can not hurte vs by hys ouer
ſyghte or malyce, yf there be
no faute vpon our owne part.

k.

for

For that perfeccyon that lacketh
vppon the prestes, parte
the great mercy of god dothe
as we trust of hys own good-
nesse supply. And therfore as
holy saint Chrysostome saith,
no man can take harme but
of hym selfe. But now yf we
se the thyng dysoordered our
owne selfe by the preste, & Cry-
stes instytucion broken / yf we
than wyttyngly receyue it vn-
blessed and unconsecrated, &
care not whyther Cristes in-
stytucion be kepte and obser-
ued or no, but reken it is as
good wythout it as wyth it /
than make we our selfe parte-
ners of the faute, and lese the
profyte of the sacrament, and
receyue it with dampnacyon /
not for the prestes faute but
for

for our own. How be it as for
hys bylpefe that taketh it no
better but for bare brede and
wyne, it maketh hym lytell
mater consecrated or not / sa-
uyng y the better it is conse-
crate y more is it euer noyous
vnto hym that receyueth it,
hauyng hys conscience com-
bred wpth suche an execrable
heresye/by whych we well appe-
reth that he putteth no dyffe-
rence bytwene the body of our
lord in the blessed sacrament,
and the comon brede that he
eateth at his diner/but rather
he esteemeth it lesse / for y tene
yet I thynke ere he begynne
yf he lacke a preste he wyl
blesse it hym selfe, the tother
he careth not as he saith why-
ther it be blessed or no. Frome
k.ii. whych

Galat. 3.

whych abomynable heresye &
all hys other, our lord for his
great mercy deliuer hym, and
help to stoppe euery good mā-
nes eares from suche vngra-
cious incantacions as thys
mannes reasons be / whych
are vnto such symple peple as
wyl be with þe wynde of euery
newe doctryne blowen about
lyke a wethercock, myche moze
contagious a greate deale,
than was that euyl doctryne
whych the saynte Poule so sore
reproueth, wyth whych the
false prophetes had bywicked
the Galathyes. But as for
those that are good and faste
faythfull folke, and haue any
grace or any sparke of any rea-
son in theyr heddes / wyl (I ve-
ryly thynke) neuer be so farre
ouer

ouerlene as in thys attycle (þ
trouth wherof god hath hym
selfe testifyed by as many opē
myracles as euer he testyfyed
any one) to byleue thys one
yonge man vpon his barayne
reasons, agaynst the fayth &
reason bothe of all olde holy
wryters, and all good chrysten
people thys. xv. C. yeres. All
whyche without any dowt or
question, byleued agaynst his
doctryne in thys blessed sacra
ment, vntyll Berengarius be
gan to fall fyrst vnto thys er
tour. whyche when he better
consydered he fell fro it agayn
and forsoke it vtterly / and for
bycause he had ones holdē it,
the good mā dyd of hys owne
good minde vncōpelled grete
penaunce wyllyngly all hys
k.iii. lyfe

lyfe after, as ye maye rede in
Cronica cronicarū p. cxc. lese.
And also frere Barnes, albe it
that as ye wote well he is in
many other thinges a brother
of thys ponge mannes secte/
yet in thys herespe he soze ab=
horreth hys herespe / or ellys
he lyeth hym selfe. For at hys
laste beyng here, he wote a
letter to me of hys own hand/
wherin he wyrteth that I lay
that herespe wōgfuly to his
charge / and therin he taketh
wytnesse of god and hys con=
scyence / and sheweth hym self
so soze greued therwyth, that
any man shold so repute hym
by my wytyng, that he sayth
he wyll in my reproche make
a boke agaynst me, wherin he
wyll pzoesse and pzoeste hys
sayth

cōcernyng thys blessed sacra-
ment. By whych boke it shall
he saith appere, & I haue sayd
vntrewly of hym, and that he
abho:reth thys abomynable
heresy. whych letter of his I
fo:bere to answe:re tyll þ boke
come. By whych we maye se
syth he forsaketh thys heresy,
what fayth he wyll p:ofesse,
whyther þ trew fayth or some
other kynde of heresy. For yf
he wyll p:ofesse the very ca-
tholyke fayth / he and I shall
in that poynt be very soone a-
greed / and I shall than make
hym suche answe:re therin, as
he shall haue cause to be well
contented wyth.

But in the meane tyme, it
well contenteth me that frere
Barns beyng a man of more
age

age, and moze rype dyscreffyō
and a doctour of diuinyte, &
in these thynges better lerned
than thys yonge man is / ab=
horreth thys yonge mannes
heresy i this poynt, as well as
he lyketh hym in many other.

And so I truste wyl euery
wyle man / and not be so en=
chaunted wyth such chyldeyshe
reasons as hys be, that they
wolde therby do as the herets
of Chyste dyd / that for mer=
uayle of thys mater as thys
yonge man doth now, refused
our sauyour and wente theyr
waye from hym / but wyl ra=
ther let them go that wyl go,
and abyde them self with our
sauyour styll / as wyth hym
that hath in the stede of thys
yong mannes vayne chyldeyshe
folo=

ſoſophy, not falſe apparatit
ſophyſtrye, but the very woꝛ-
des of eternall lyfe. whyche
woꝛdes I beſeche our lord gy-
ue thys yonge man the grace,
agaynſte hys owne frowarde
fantasyes to byleue / and to þe
ſame lyfe brynge hym and us
both / where we ſhall wythout
the bayle oꝛ coueryng of any
maner ſacrament, behold our
blessed ſauour face to face / &
in þe bryght myꝛroure of trouth
the very one godhed of þe thre
lyke myghty & eche almyghty
perſons, clerely beholde & per-
ceyue both that it may and in-
dede is, and alſo how it maye
be, that Crīſtes one body may
be in many places at onys.
whych thyng many that wyll
not come there of ſolyshe fro-
l. wardnes

wardnes afferme to be playne
impossyble.

Lo in stede of a letter haue
you almost a booke, longer than
I truste good chrysten folke
shall nede in so clere an arty-
cle of the fayth, and to all fast
faythfull peple so farre out of
all doubt/ sayunge that in sen-
dyng you your copy agayne,
me thoughte I muste nedes
wryte you somwhat what I
my selte thoughte of his wry-
tyng. In whych whā I onys
began, all be it not very well
at ease/ & abomynaciō yet of &
pestylent heresye & the parell
of hys colozable handelynge,
drew me forth ferther and fer-
ther/ & scant coulde suffer me
now to make an end, but that
I was half in mynde to haue
touchd

to wched also the scisme of the
Bohemys, whyche he setteth
forth here in hys wrytyng/sa-
uyng that it requyrez some
length, & that I am in mynde
to make answere onys in that
mater vnto frere Barnes, whi-
che hath made therein yf wote
well an hole treatyce/wherin
I wonder yf hym selfe wene
he haue sayde well.

And as for that holy prayour
y^e thys deuout yong man as a
new Cryst, techeth to make at
the recepyng of the blessed
sacramēt all hys cōgregaciō/
I wold not gyue y^e parynge of
a pere for his prayour though
it were better than it is, pul-
lynge a waye the trewe fayth
therfore as he doth. How be it
hys prayour there is such de-

l.ii. used

upled, and penned, & paynted
with layfoure and stude/that
I truste every good chrysten
woman maketh a mych better
prayour at the tyme of her
howsell, by faythfull affeccyō
and goddes good inspyracyō
sodaynly. for she besyde god=
des other goodnes, thanketh
hym I thynke for hys hyghe
singulare benefyte there pre=
sently gyuen her, in that it ly=
keth hym to accepte & receyue
her so symple and so farre vn=
worthy of her self, to syt at his
owne blessed bozd / & there for
a remembraunce of his bitter pas=
sion suffered for her synne, to
suffer her receyue & eate not
brede though it seme brede,
but his owne very precyouse
body in forme of brede, bothe
hys

hys very flesh blood & bonys,
the selfe same with whiche he
dyled & wyth whych he rose a-
gayne, & appered agayne to
hys apostles, & ete amōge his
dyscyples, & with whiche he
ascēded into heuyn, and wyth
which he shall descend agayn
to iudgemēt, and with which
he shall reygne in heuyn with
his father and theyr holý spy-
ryte in eternall glozy, and all
hys trewe faythfull byleuyng
and louyng peple with hym/
whom as the mystycall mein-
bres of hys glozyous body he
shall than, & from thens forth
for euer pleasauntly nurysh &
fede and sacpate theyr insacp-
able hunger wyth the behol-
dyng of hys glozyous god-
hed. whose hunger to heuyn=

l.iii. ward

uysed, and penned, & paynted
with layfoure and studie / that
I truste euery good chrysten
woman maketh a mych better
prayour at the tyme of her
howsell, by faythfull affeccyō
and goddes good inspyracyō
sodaynly. For she belyde god=
des other goodnes, thanketh
hym I thynke for hys hyghe
singulare benefyte there pre=
sentely gyuen her, in that it ly
keth hym to accepte & receyue
her so symple and so farre vn=
worthy of her self, to syt at his
owne blessed bord / & there for
a remembraunce of his bitter pas
sion suffered for her synne, to
suffer her receyue & eate not
brede though he it seme brede,
but his owne very precyouse
body in forme of brede, bothe
hys

hys very flesh blood & bonys,
the selfe same with whiche he
dyed & wyth whych he rose a-
gayne, & appered agayne to
hys apostles, & ete amōge his
discyples, & with whiche he
ascēded into heuyn, and wyth
which he shall descend agayn
to iudgemēt, and with which
he shall reygne in heuyn with
his father and theyr holý spy-
ryte in eternall glozy, and all
hys trewe faythfull byleuyng
and louyng peple with hym/
whom as the mystycall mem-
bres of hys glozyous body he
shall than, & from thens forth
for euer pleasauntly nurysh &
fede and sacryate theyr insacry-
able hunger wyth the behol-
dyng of hys glozyous god-
hed. whose hunger to heuyn

ward he comforteth & fedeth
here by hope, and by the sure
token and sygne of saluacyō,
the gyyng of hys owne very
blessed body vnder the sygne
& lykenesse of brede to be eate
& receyued into our bodyes / &
our soules by the fayth there
of, & our bodyes by the recey-
uynge therof, may be spyrytu-
ally and bodily ioyned & knyt
vnto hys here in erth / & wyth
his holy soule & his blessed bo-
dy, and his godhed both with
his father & theyr holy spyryt,
gloriously lyue after in heuē.

Thys lo in effecte though
not in wordes, can chryste wo-
men praye, and some of them
peraduētūre expresse it mych
better to. For god can as the
pphete sayth, make not onely
women

womē þ̄ haue age, faith, & wit,
but the mouthes also of infan-
tes & yong soukyng chyl dren,
to pronūce his laude & prayse/
so þ̄ we nede not this yong mā
now to come teche vs how &
what we shall pray, as Cryste
taught his disciples the pater
noster. Fryth is an vnmete
mayster to teche vs what we
shold praye at the receyuyng
of the blessed sacramēt, whan
he wyl not knowlege it as it
is, but take Crystes blessed bo-
dy for nothing but bare bred/
and so lytell esteeme the recey-
uyng of the blessed sacramēt,
that he forceth lytell whyther
it be blessed or not. I praye
god blesse these poysoned er-
rors out of hys blynd harte,
and make hym hys faythfull
seruaūt/

Psalm. 8.

seruaunt/and sende you hartely
well to fare. At Chelchith
the. vii. Daye of December by
the hand of

more than all your owne
Tho. More knyght.

Printyd at London
by. w. Bastell.

1533

 CUM PRIVILEGIO

